Ye are the Salt of the Earth:

Wherewith Shall it be Salted? Matt: 5, 13.

But if the Salt have lost his Savour,

E: GOLDNEY'S *ELOGY* Nov.r 5.th 1770.

*This* GOSPEL BISHOP *was a Spiritual Shepherd, Watchful.*
HE *Instructed when Living, from House to House, Faithful*
*His Parishoners their Duty; & Posterity from His Grave.*
*O! that All* CLERGY, *would be Thus Christian-like Brave*
*Too Many* PROFESSORS *are but Lukewarm Religious,*
*Who in Getting of Perishable Riches, are Very Assiduous.*
WISE *Persons, Secure* DURABLE *Riches, Eternal Happiness*
*But Fools Neglect It, Which is the Worst of Madness.*
*For Despisers of* CHRIST *will be Miserable Remediless.*

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*The Life of the Right Rev.* GILBERT BURNET, *Biſhop of Saliſbury, who died the 17th of March, 1714, in the 72d Year of his Age, and interred in Clerkenwell Church, London.*

GILBERT Burnet, afterwards Biſhop of Saliſbury, was born at Edinburgh, the 18th of September, 1643. His father was the younger brother of a family very conſiderable for its antiquity, as well as intereſt, in the ſhire of Aberdeen; and was bred to the civil law, which he ſtudied for ſeven years in France; but his exceſſive modeſty ſo far depreſſed his abilities, that, though he was univerſally eſteemed for his judgment and knowledge in his profeſſion, he never made a ſhining figure at the bar. Under the care of this gentleman, his father, Mr. Burnet received the firſt rudiments of his education; and made ſo great a progreſs, under his care, that, at ten years of age, he was ſent to the college of Aberdeen, being then a perfect maſter of the Latin tongue. At this college, he acquired the Greek language, and went through the uſual courſe of Ariſtotelian logic and philoſophy with uncommon applauſe. He was ſcarce fourteen when he commenced maſter of arts, and then applied himſelf to the ſtudy of the civil law; but, after a twelve-month's cloſe application to that ſcience, he changed his reſolution, and turned his thoughts wholly to the ſtudy of divinity; and accordingly he went through both the Old and New Teſtament, with the beſt commentators on both; read the moſt famous controverſial writers in divinity, particularly Bellarmine and Chamier, in oppoſition to each other. He alſo peruſed ſome of the moſt received ſyſtems of ſchool-divinity, but was ſoon diſguſted at the ſubtlety and jargon of thoſe writers. During his hours of amuſement, he ran through many volumes of hiſtory; and his daily application to theſe ſtudies ſeldom fell ſhort of fourteen hours in a day.

At eighteen years of age, he was put upon his trial as a probationer, or expectant preacher; that is, one who, having paſſed examination, is at liberty to preach wherever he is deſired, but has no particular church to which he is attendant. This is the firſt ſtep, in Scotland, towards admiſſion into orders, and was practiſed both under the Preſbyterian and Epiſcopal government. The probationers are firſt appointed to preach practically on a text aſſigned them; next critically upon another, the ſenſe of which is controverted; and then a mixed ſermon of criticiſm on the text, and practical inferences from it. After this, the examiners allot to each, a head of divinity, on which they are to make a Latin oration,

and give out theſes upon it, which they undertake to defend in public. Then an Hebrew Pſalm, and a portion of the Greek Teſtament, are given them to render into Engliſh extempore. Laſt of all, they are put to the queſtionary trial, in which every miniſter of the diſtrict is at liberty to put ſuch queſtions to the perſon, under examination, as occur to him, either out of the Scriptures, or Body of Divinity. But, before any one can be admitted to this, he muſt produce a teſtimonial of his good life from the miniſter of the pariſh where he lives; and if, during his trial, which laſts three months, any ſcandal can be proved upon him, he is ſet aſide as unfit for the church.

At the ſame time that he was put upon his trial as a probationer, he was offered the preſentation to a very good benefice by his couſin-german, Alexander Burnet; but, thinking himſelf too young for ſo ſolemn an undertaking, he modeſtly declined the offer. His education, thus happily begun, was finiſhed by the converſation and advice of the moſt eminent Scotch divines; among which was Mr. Nairn, miniſter of the abbey church of Edinburgh, an admired preacher of that country, remarkable for accuracy of ſtile, as well as ſtrength of reaſoning, and ſublimity of thought. This Gentleman led Mr. Burnet into a new courſe of reading, by recommending to his peruſal Smith's Select Diſcourſes, Dr. Moore's works, and the writings of Plato and his followers; but eſpecially Hooker's Eccleſiaſtical Polity. Another of his intimates was Biſhop Leighton, one of thoſe who had been conſecrated at Weſtminſter in 1662; by whoſe advice he became converſant with all the primitive writers, going through the Apologies, and other treatiſes of the fathers of the three firſt centuries, and Binnius's Collection of Councils, down to the council of Nice. A third eminent divine, with whom Mr. Burnet contracted an intimacy, was Mr. Charteris, a man of great learning, not only in his own profeſſion, but alſo in hiſtory, geography, and the mathematical ſciences.

In the year 1663, about two years after his father's death, Mr. Burnet came into England, where he firſt viſited the two Univerſities. At Cambridge he had an opportunity of ſeeing and converſing with men of the greateſt abilities, particularly with Dr. Cudworth, Dr. Pearſon, Dr. Burnet, author of the Sacred Theory, and Dr. Henry Moore, one of whoſe ſayings relating to rites and ceremonies, made a great impreſſion on him, which was this: 'None of our ceremonies are bad enough to make men bad, and, I am ſure, none of them good enough to make them good' At Oxford our author was much careſſed

careſſed, on account of his ready knowledge of the councils and fathers, eſpecially by Dr. Fell and Dr. Pococke, that ornament of oriental learning. He was much improved there, in his mathematics and natural philoſophy, by the inſtructions of Dr. Wallis, who likewiſe gave him a letter of recommendation to the learned Mr. Boyle at London. Upon his arrival there, he was introduced to all the moſt noted divines, as Tillotſon, Stillingfleet, Patrick, Lloyd, Witchcot, and Wilkins; and, among others of the laity, to Sir Robert Murray.

After a ſhort ſtay of about ſix months in England, he returned to Scotland, where he declined accepting the living of Saltoun, offered him by Sir Robert Fletcher of that place, reſolving to travel into foreign parts. And accordingly, in 1664, our author went over into Holland, where, by the help of a learned Rabbi, he perfected himſelf in the Hebrew language: He likewiſe became acquainted with the leading men of the different perſuaſions tolerated in that country, as the Arminians, the Lutherans, the Unitarians, the Browniſts, the Anabaptiſts, and the Papiſts; among each of whom, he uſed frequently to declare, he had met with men of ſuch real piety and virtue, that he became fixed in a ſtrong principle of univerſal charity, and an invincible abhorrence of all ſeverities on account of religious diſſenſions. From the Netherlands he went into France, and made ſome ſtay at Paris, where he frequently converſed with two famous miniſters of Charenton, namely, Daillé and Morus; the former renowned for his learning and judgment, the other for his bright parts and eloquence. His ſtay at Paris was alſo rendered the more agreeable by the great freedom and kindneſs with which he was treated by the Lord Hollis, then Ambaſſador at the court of France. Towards the end of the year, he returned into Scotland, taking London in his way, where he was introduced, by the Preſident Sir Robert Murray, to be a member of the Royal Society.

In 1665, Mr. Burnet was ordained a prieſt by the Biſhop of Edinburgh, and preſented, by Sir Robert Fletcher, to the living of Saltoun, which had been kept vacant during his abſence. He ſoon gained the affections of his whole pariſh, not excepting the Preſbyterians, though he was the only clergyman in Scotland that made uſe of the prayers in the liturgy of the church of England. At this pariſh he continued five years, during which time he preached twice every Sunday, and once more on one of the week-days; he catechiſed three times a week, ſo as to examine every pariſhioner, old or young, three times in the compaſs of a year; he went about

the parish, from house to house, instructing, reproving, and comforting them, as occasion required; the sick he visited twice a day; he administered the sacrament four times a year, and personally instructed all such as gave notice of their intention to receive it. All that remained above his own necessary subsistence (in which he was very frugal) he gave away in charity. A particular instance of his generosity that way, a person who then lived with him, and was afterwards in his service at Salisbury, used frequently to relate, which was this: One of his parishioners had been in execution for debt, and applied for some small relief to our author, who inquired of him how much would again set him up in his trade; the man named the sum, and he as readily called his servant to pay it him: 'Sir, said he, it is all we have in the house.' 'Well, well, said Mr. Burnet, pay it this poor man; you do not know the pleasure there is in making a man glad.'

In the same year, he drew up 'A Memorial of the Abuses of the Scotch Bishops.' The history of this affair we shall give in Mr. Burnet's own words: 'I observed, says he, the deportment of our Bishops was, in all points, so different from what became their function, that I had a more than ordinary zeal kindled within me upon it. They were not only furious against all who stood out against them, but were very remiss in all parts of their function: Some did not live within their dioceses; and those who did seemed to take no care of them: They shewed no zeal against vice; the most eminently wicked in the country were their particular confidents. They took no pains to keep their clergy strictly to rules, and to their duty. On the contrary, there was a levity, and a carnal way of living about them, that very much scandalised me.—Upon all this, I took up a resolution of drawing up 'A Memorial of the Grievances we lay under, by the Conduct of our Bishops.' I resolved, that no other person, besides myself, should have a share in the trouble it might bring on me; so I communicated it to none. This made it not be, in all parts of it, so well digested as it otherwise might have been; and I was then but three and twenty. I laid my foundation in the constitution of the primitive church, and shewed how they had departed from it, by neglecting their dioceses, meddling so much in secular affairs, raising their families out of the revenues of the church, and, above all, by their violent prosecuting of those who differed from them. Of this I wrote out some copies, and signed them, and sent them to all the bishops of my acquaintance. Sharp, Archbishop of St. Andrew's, was much alarmed at it, and fancied I was set on to it by some

of

of the Lord Lauderdale's friends. I was called before the Biſhops, and treated with great ſeverity. Sharp called it a libel. I ſaid, I had ſet my name to it, ſo it could not be a libel. He charged me with the preſumption of offering to teach my ſuperiors. I ſaid, ſuch things had been not only done, but juſtified in all ages. He charged me for reflecting on the King's putting them on his counſels. I ſaid, I found no fault with the King for calling them to his counſels, but with them for going out of that which was their proper province, and for giving ill counſel. Then he charged me for reflecting on ſome ſeverities, which, he ſaid, was a reproaching public courts, and a cenſuring of the laws. I ſaid, laws might be made in terrorem, not always to be executed; but I only complained of clergymens' preſſing the rigorous execution of them, and going often beyond what the law dictated. He broke out into great vehemence, and propoſed to the Biſhops, that I ſhould be ſummarily deprived and excommunicated; but none of them would agree to that. By this management of his, the thing grew public. What I had ventured on was variouſly cenſured; but the greater part approved of it. Lord Lauderdale, and all his friends, were delighted with it. Great pains were taken to make me aſk pardon, but to no purpoſe; ſo Sharp let the thing fall.'

About the year 1668, the government of Scotland being in the hands of moderate men, of whom the principal was Sir Robert Murray, Mr. Burnet was frequently ſent for, and conſulted by them; and it was through his advice, that ſome of the more moderate Preſbyterians where put into the vacant churches; a ſtep which he himſelf afterwards condemned as indiſcreet.

The next year, our author was made Profeſſor of divinity at Glaſgow. His promotion was owing to a caſual acquaintance with the Regent of the univerſity at Hamilton, the ſeat of the Ducheſs of Hamilton, who had invited Mr. Burnet thither. He was at firſt in ſuſpence what reſolution to take; his friends earneſtly perſuaded him to accept the offer, and his pariſhioners at Saltoun, for whom he had a moſt tender regard, being no leſs anxious to retain him. At length, the authority of Archbiſhop Leighton prevailed, and he accepted the divinity-chair. As his principal care, in this new ſtation, was to form juſt and true notions in the ſtudents of divinity, he laid down a plan for that purpoſe. On Mondays he made each of the ſtudents, in their turn, explain a head of divinity in Latin, and propoſe ſuch theſes from it, as he was to defend againſt the reſt of the ſcholars; and this

exerciſe

exercise concluded with our Professor's decision of the point in a Latin oration. On Tuesday he gave them a prelection in the same language, wherein he proposed, in the course of eight years, to have gone through a complete system of divinity. On Wednesdays he read them a lecture, for above an hour, by way of a critical commentary on St. Matthew's gospel; which he finished before he quitted the chair. On Thursdays the exercise was alternate; one Thursday he expounded a Hebrew Psalm, comparing it with the Septuagint, the Vulgate, and the English version; and the next Thursday he explained some portion on the ritual and constitution of the primitive church, making the apostolical canons his text, and reducing every article of practice under the head of one or other of those canons. On Fridays he made one of his scholars, in course, preach a short sermon upon some text he assigned; and, when it was ended, he observed upon any thing that was defective or amiss in the handling of the subject. This was the labour of the mornings; in the evenings, after prayer, he every day read some portion of scripture, on which he made a short discourse; and, when that was over, he examined into the progress of their several studies. All this he performed during the whole time of the schools were open; and, in order to acquit himself with credit, he was obliged to study hard from four to ten in the morning; the rest of the day being of necessity allotted either to the care of his pupils, or to hearing the complaints of the clergy. In this station be continued four years and a half, exposed, through his prinples of moderation, to the ill-will both of the Episcopal and Presbyterian parties. During his professorship, he published his 'Modest and free Conversation between a Conformist and a Nonconformist.'

About the same time he was intrusted, by the Duchess of Hamilton, with the perusal of, and putting in order, all the papers relating to her father's and uncle's ministry; which put him upon compiling 'Memoirs of the Dukes of Hamilton,' and occasioned his being invited to London, to receive further information, concerning the transactions of those times, from the Earl of Lauderdale; between whom he managed and concluded a reconciliation. During his stay in London, he was offered a Scotch bishopric, which he refused.

Soon after his return to Glasgow, he married the Lady Margaret Kennedy, daughter of the Earl of Cassiles. She was a Lady of distinguished piety and knowledge; her own sentiments, indeed, inclined strongly towards the Presbyterians, with whom she was in high credit and esteem; she was however

ever, far from entering into the rigid and narrow zeal of ſome of their Leaders. As there was ſome diſparity in their ages, that it might remain paſt diſpute that this marriage was owing to inclination, not to avarice or ambition, the day before their marriage, our author delivered the Lady a deed, whereby he renounced all pretenſions to her fortune, which was very conſiderable, and muſt otherwiſe have fallen into his hands, ſhe herſelf having no intention to ſecure it.

In 1672, he pubiſhed his 'Vindication of the Authority, Conſtitution, and Laws of the Church and State of Scotland.' It is a defence of the royal prerogatives of the crown of Scotland, and the eſtabliſhment of Epiſcopacy in that kingdom, againſt the principles of Buchanan and his followers. This piece was thought, at that juncture, ſuch a public ſervice, that he was again courted to accept of a biſhopric, with a promiſe of the next vacant archbiſhopric; but he perſiſted in his refuſal of that dignity.

In 1673, he took another journey to London, where at the expreſs nomination of the King, after hearing him preach, he was ſworn one of his Majeſty's Chaplains in ordinary. He became, likewiſe, in high favour with his Majeſty and the Duke of York. At his return to Edinburgh, finding the diſputes between the Dukes of Hamilton and Lauderdale revived he retired to his ſtation at Glaſgow; but was obliged the next year to return to court, to juſtify himſelf againſt the accuſation of Duke Lauderdale, who had repreſented him as the cauſe and inſtrument of all the oppoſition the meaſures of the court had met with in the Scotch Parliament. Thus he loſt the favour of the court; and, to avoid putting himſelf into the hands of his enemies, he reſigned the profeſſor's chair at Glaſgow, and reſolved to ſettle in London, being now about thirty years of age. Soon after, the living of St. Giles's Cripplegate becoming vacant, the Dean and Chapter of St. Paul's, in whoſe gift it was, expreſſed ſome inclination of beſtowing it upon Dr. Fowler, afterwards biſhop of Glouceſter; but, being made acquainted with the circumſtances of our author, and the hardſhips he had undergone, they ſent him an offer of the benefice; He thanked them for the favour, but ſaid, that, as he had been informed of their intention of conferring it upon ſo worthy a divine, he did not think himſelf at liberty to take it.

However, in the year 1675, our author, at the recommendation of Lord Hollis, notwithſtanding the interpoſition of the courſe againſt him, was appointed Preacher at the Rolls chapel, by Sir Harbottle Grimſtone, Maſter of the Rolls. The ſame year, he was examined before the Houſe of Commons,

mons, in relation to Duke Lauderdale, whoſe conduct the Parliament was then enquiring into. Soon after this, he was choſen Lecturer of St. Clements, and became a very popular preacher.

In 1676, he publiſhed his 'Memoirs of the Dukes of Hamilton; and, the ſame year, 'An Account of a Conference between himſelf, Dr. Stillingfleet, and Coleman.' And, on the apprehenſions of Popery being introduced into England, our author undertook to write 'The Hiſtory of the Reformation of the Church of England;' which he executed with great ſucceſs and univerſal applauſe. And, in 1680, he publiſhed 'An Account of the Life and Death of the Earl of Rocheſter,' with whom he became accidentally acquainted.

During the affair of the Popiſh plot, Dr. Burnet was often ſent for by King Charles, and conſulted upon the ſtate of the nation; and, about the ſame time, refuſed the vacant biſhopric of Chicheſter, which his Majeſty offered him, provided he would entirely come into his intereſt. But, though his free acceſs to this Monarch did not procure him preferment, it gave him an opportunity of ſending his Majeſty a moſt remarkable letter, in which, with great freedom, he reprehends the vices and errors both of his private life and government. The unprejudiced part he acted during the time the nation was inflamed with the diſcovery of the Popiſh plot; his candid endeavours to ſave the lives of Stanley and the Earl of Stafford, both zealous Papiſts; the temperate conduct with regard to excluſion of the Duke of York; and the ſcheme of a Prince Regent, propoſed by him in lieu of that excluſion; are well known, and fully related in his 'Hiſtory of his own Time.'

In 1682, when the Adminiſtration was wholly changed, in favour of the Duke of York, he continued ſteady in his adherence to his friends, and choſe to ſacrifice all his views at court, particularly a promiſe of the maſterſhip of the Temple, rather than break off his correſpondences with them. This year, our author publiſhed his 'Life of Sir Mathew Hale,' and his 'Hiſtory of the Rights of Princes in diſpoſing of Eccleſiaſtical Benefices and Church-lands; which being attacked by an anonymous writer, Mr. Burnet publiſhed, the ſame year, 'An Anſwer to the Animadverſions on the Hiſtory of the Rights of Princes.'

As he was, about this time, much reſorted to by perſons of all ranks and parties, in order for a pretence to avoid the returning ſo many viſits, he built a laboratory, and for above a year, amuſed himſelf with chemical experiments. Upon the execution of Lord Ruſſel, with whom he was familiarly acquainted, he was examined before the Houſe of Commons, in relation

relation to that Lords ſpeech upon the ſcaffold, in the writing of which he was ſuſpected to have had a hand. Not long after, he refuſed an offer of a living of three hundred pounds a year, in the gift of the Earl of Halifax, who would have preſented him, on condition of his reſiding ſtill in London.

In the year 1683, he went over to Paris, where he was well received by the court, and became acquainted with the moſt eminent perſons, both popiſh and proteſtant. The ſame year, appeared his 'Tranſlation and Examination of a Letter, writ by the laſt General Aſſembly of the Clergy of France, to the Proteſtants, inviting them to return to his Communion,' &c. Alſo, his 'Tranſlation of Sir Thomas Moore's Utopia, with a Preface concerning the Nature of Tranſlations.' The year following, the reſentment againſt our author was ſo great, that he was diſcharged from his lecture at St. Clement's, by virtue of the King's mandate to Dr. Haſcard, rector of that pariſh; and, in December the ſame year, by an order from the Lord-keeper North to Sir Harbottle Grimſtone, he was forbid preaching any more at the Rolls chapel.

Upon the death of King Charles, and acceſſion of King James, having obtained leave to go out of the kingdom, he went firſt to Paris; where he lived in great retirement, to avoid being involved in the conſpiracies then forming in favour of the Duke of Monmouth. But, having contracted an acquaintance with Brigadier Stouppa, a Proteſtant Officer in the French ſervice, he was prevailed upon to take a journey with him into Italy, and met with an agreeable reception at Rome and Geneva. After a tour through the ſouthern parts of France, Italy, Switzerland, and many places of Germany, of which he has given an account, with reflections on their ſeveral governments, &c. in his 'Travels,' publiſhed in 1687; he came to Utrecht, and intended to have ſettled in ſome quiet retreat within the Seven Provinces; but, being invited to the Hague by the Prince and Princeſs of Orange, he repaired thither, and had a great ſhare in the counſels then carrying on, in relation to the affairs of England.

In 1687, our author publiſhed 'A Tranſlation of Lactantius concerning the Death of his Perſecutors.' This met with a kind reception both abroad and in England; but the great favour ſhewn him at the Hague diſguſting the Engliſh court, King James wrote two ſevere letters againſt him to the Princeſs of Orange, and inſiſted, by his Ambaſſador, on his being forbid the court; which, at the King's importunity, was done, though he continued to be employed and truſted as before.

Soon after, a proſecution for high treaſon was ſet on foot againſt him both in Scotland and England; of which the

Biſhop

Biſhop himſelf has given us the following particular account: 'After I had ſtaid, ſays he, a year in Holland, I heard, from many hands, that the King ſeemed to forget his own greatneſs, when he ſpoke of me, which he took occaſion to do very often. I had publiſhed ſome account of the tour I had made, in ſeveral letters; in which my chief deſign was to expoſe both popery and tyranny. The book was well received, and was much read; and it raiſed the King's diſpleaſure very high. My continuing at the Hague made him conclude, that I was managing deſigns againſt him; and ſome papers, in ſingle ſheets, came out, reflecting on the proceedings of England, which ſeemed to have a conſiderable effect on thoſe who read them. Theſe were printed in Holland; and many copies of them were ſent into all parts of England. All which inflamed the King the more againſt me; for he believed they were writ by me, as indeed moſt of them were. But that, which gave the criſis to the King's anger, was, that he heard I was to be married to a conſiderable fortune at the Hague. So a project was formed to break this, by charging me with high treaſon, for correſponding with Lord Argyle, and for converſing with ſome that were outlawed for high treaſon. The King ordered a letter to be writ, in his name, to his Advocate in Scotland, to proſecute me for ſome probable thing or other; which was intended only to make a noiſe, not doubting but this would break the intended marriage. A ſhip coming from Scotland, the day in which this proſecution was ordered, and having a quick paſſage, brought me the firſt news of it, long before it was ſent to D'Albeville. So I petitioned the States, who were then ſitting, to be naturaliſed, in order to my intended marriage. And this paſſed in courſe, without the leaſt difficulty; which, perhaps, might have been made, if this proſecution, now begun in Scotland, had been known. Now I was legally under the protection of the States of Holland; yet I writ a full juſtification of myſelf, as to all particulars laid to my charge, in ſome letters that I ſent to the Earl of Middleton. But in one of theſe I ſaid, that, being now naturaliſed in Holland, my allegiance was, during my ſtay in theſe parts, transferred from his Majeſty to the States. I alſo ſaid, in another letter, that if, upon my non-appearance, a ſentence ſhould paſs againſt me, I might be, perhaps, forced to juſtify myſelf, and to give an account of the ſhare that I had in affairs theſe twenty years paſt; in which I might be led to mention ſome things, which I was afraid would diſpleaſe the King; and therefore I ſhould be ſorry, if I were driven to it. Now the court thought they had ſomewhat againſt me; for they knew they had nothing before. So the firſt citation was let fall, and a new one was ordered on theſe

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two accounts: It was pretended to be high treaſon to ſay, my allegiance was now transferred. And it was ſet forth as an high indignity to the King, to threaten him with writing a hiſtory of the tranſactions paſt theſe laſt twenty years. The firſt of theſe ſtruck at a great point, which was a part of the law of nations. Every man that was naturaliſed took an oath of allegiance to the Prince or State that naturaliſed him; and ſince no man can ſerve two maſters, or be under a double allegiance, at leaſt, during the ſtay in the country where one is naturaliſed. This matter was kept up againſt me for ſome time, the court delaying proceeding to ſentence for ſeveral months. At length a ſentence of outlawry was given, and, upon that, Albeville ſaid, that if the States would not deliver me up, he would find ſuch inſtruments as ſhould ſeize on me, and carry me away forcibly. The methods he named of doing this were very ridiculous, and he ſpoke of it to ſo many perſons, that I believe his deſign was rather to frighten me, than that he could think to effect them. Many overtures were made to ſome of my friends in London, not only to let this proſecution fall, but to promote me, if I would make myſelf capable of it. I entertained none of theſe. I had many ſtories brought me of the diſcourſes among ſome of the brutal Iriſh, then in the Dutch ſervice. But, I thank God, I was not moved with them; I reſolved to go on, and to do my duty, and to do what ſervice I could to the public, and to my country, and reſigned myſelf up entirely to that Providence, that had watched over me at that time with an indulgent care, and had made all the deſigns of mine enemies againſt me turn to my great advantage.'

Soon after Albeville preſented a memorial to the States, complaining of Dr. Burnet's conduct, and inſiſted upon his being baniſhed the provinces. The States, however refuſed to comply; upon which deſigns were laid for ſeizing his perſon, and even deſtroying him, if he could be taken; but all theſe deſigns proved abortive.

About this time Dr. Burnet married Mrs. Mary Scott, a Dutch Lady of large fortune, and noble extraction; with the advantages of birth and fortune, ſhe had thoſe of a fine perſon; was well ſkilled in muſic, drawing, and painting, and ſpoke Dutch, Engliſh, and French equally well. Her knowledge in matters of divinity was ſuch, as might rather be expected from a ſtudent, than from a Lady. She had a fine underſtanding, and ſweetneſs of temper, and excelled in all the qualifications of a dutiful wife, a prudent miſtreſs of a family, and a tender mother of children.

Dr. Burnet had a very important ſhare in the whole conduct of the revolution, which happened in 1688; the project

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of which he gave early notice of to the court of Hanover, intimating, that the ſucceſs of this enterpriſe muſt naturally end in an entail of the Britiſh crown upon that illuſtrious houſe. He wrote alſo ſeveral pamphlets in ſupport of the Prince of Orange's deſigns; and, when that Prince undertook the expedition to England, our author accompanied him as his Chaplain, notwithſtanding the particular circumſtances of danger, to which he was thereby expoſed.

At Exeter, after the Prince's landing, he drew up the aſſociation for purſuing the ends of his Highneſs's declaration. During theſe tranſactions, Dr. Crew, Biſhop of Durham, who had rendered himſelf obnoxious, by the part he had acted in the High Commiſſion court, having propoſed to the Prince of Orange, to reſign his Biſhopric in favour of Dr. Burnet, on condition of an allowance of 1000l. per ann. out of the revenue; our author refuſed to accept it on thoſe terms. But King William had not been many days on the throne, before Dr. Burnet found himſelf recompenſed for this ſelf-denial, being advanced to the ſee of Saliſbury, in the room of Dr. Seth Ward, deceaſed; and was conſecrated March 31, 1689.

Our Prelate had ſcarce taken his ſeat in the Houſe of Peers, when he diſtinguiſhed himſelf, by declaring for moderate meaſures, with regard to the clergy, who ſcrupled to take the oaths, and for a toleration of the proteſtant diſſenters from the church of England; and, when the bill for declaring the rights and privileges of the ſubject, and ſetling the ſucceſſion of the crown, was brought into Parliament, he was the perſon appointed by King William to propoſe naming the Dutcheſs (afterwards electreſs) of Brunſwick, next in ſucceſſion after the Princeſs of Denmark, and her iſſue; and, when this ſucceſſion afterwards took place, he had the honour of being Chairman of the Committee, to whom the bill was referred. This made him conſidered by the Houſe of Hanover, as one firmly attached to their intereſts, and engaged him in an epiſtolary correſpondence with the Princeſs Sophia, which laſted till her death. The ſame year Biſhop Burnet addreſſed a paſtoral letter to the clergy of his dioceſe, concerning the oaths of allegiance and ſupremacy to King William and Queen Mary; in which having grounded their Majeſties title to the crown upon the right of conqueſt, ſome members of both Houſes took ſuch offence thereat, that they procured an order for burning the book by the hands of the common hangman.

After the ſeſſion of Parliament was over, the Biſhop went down to his dioceſe, where, by his pious, prudent, and vigilant diſcharge of the epiſcopal functions, he gained an univerſal love and eſteem. Every ſummer he made a tour there for three weeks or two months, through ſome diſtrict of his dioceſe,

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daily preaching and confirming from church to church, ſo as, in the compaſs of three years (beſides his triennial viſitation) to go through all the principal livings of his biſhopric. In theſe circuits he entertained all the clergy, that attended upon him, at his own expence, and held conferences with them upon the chief heads of divinity. During his reſidence at Saliſbury, he conſtantly preached a Thurſday's lecture, founded at St. Thomas's church; he likewiſe preached and confirmed every Sunday morning in ſome church of that city, or of the neighbourhood round about it; and in the evening he had a lecture in his own chapel, wherein he explained ſome portion of ſcripture. Every week, during the ſeaſon of Lent, he catechiſed the youth of the two great ſchools in the cathedral church, and inſtructed them in order for Confirmation. He endeavoured as much as in him lay, to reform the abuſes of the Biſhop's conſiſtorial court; and ſtrictly attended to that part of the epſcopical office, the examination of candidates for holy orders; he examined them himſelf, as to the proofs of the Chriſtian religion, the authority of the ſcriptures, and the nature of the goſpel-covenant; and, a day or two before ordination, he ſubmitted all thoſe, whom he had accepted, to the examination of the Dean and Prebendaries. As the qualification of clergymen for paſtoral care was always uppermoſt in his thoughts, he inſtituted at Saliſbury a little nurſery of ſtudents in divinity, being ten in number, to each of whom he allowed a ſalary of thirty pounds a year. Once every day he examined their progreſs in learning, and gave them a lecture on ſome ſpeculative or practical point in divinity, or ſome part of the paſtoral function; but this foundation being exclaimed at, as a deſigned affront upon the method of education at the Univerſities, he was prevailed upon, after ſome years, to lay it wholly aſide. He was a warm and conſtant enemy to pluralities, where non-reſidence was the conſequence of them, and, in ſome caſes, hazarded a ſuſpenſion, rather than give inſtitution. In the point of reſidence, he was ſo ſtrict, that he immediately diſmiſſed his own chaplains, upon their preferment to a cure of ſouls. He exerted the principle of toleration, which was deeply rooted in him, in favour of a nonjuring meeting-houſe at Saliſbury, which he obtained the royal-permiſſion to connive at; and this ſpirit of moderation brought over ſeveral diſſenting families in his dioceſe to the communion of the church.

In 1692, he publiſhed a treatiſe, intitled, 'The paſtoral Care,' in which the duties of the clergy are laid down with great ſtrictneſs, and inforced with no leſs zeal and warmth. And, the next year, 'Four Diſcourſes to the Clergy of his Dioceſe

Dioceſe.' In 1694, our author preached the funeral ſermon of Archbiſhop Tillotſon, with whom he had long kept up an intimate acquaintance and friendſhip, and whoſe memory he vindicated againſt the virulent attacks made upon it.

The death of Queen Mary, which happened the year following, drew from our author's pen that 'Eſſay on her character,' which her uncommon talents, and ſhining qualities, merited at the hands of a perſon, who enjoyed ſo high a degree of her favour and confidence. After the deceaſe of that Princeſs, through whoſe hands the Affairs and promotions of the church had wholly paſſed, our Prelate was one of the eccleſiaſtical commiſſion, appointed by the King, to recommend to all biſhoprics, deaneries, and other vacant benefices in his Majeſty's gift.

In 1698, the Biſhop loſt his wife by the ſmall-pox; but the conſideration of the tender age of his children, and his new avocations, ſoon induced him to ſupply that loſs, by a marriage with Mrs. Berkeley, a Lady in every reſpect, of moſt exemplary life and converſation. The ſame year he was appointed Preceptor to his Highneſs the Duke of Glouceſter, and employed great care in the education of that Prince.

In 1699, our author publiſhed his 'Expoſition of the Thirty-nine Articles of the Church of England.' And, in 1704, the ſcheme for the augmentation of poor livings, firſt projected by our Prelate, took place, and paſſed into an act of Parliament. Perhaps the reader may be pleaſed to find here a particular account of this affair, as given by the Biſhop himſelf.

On the 6th of February, 1704, Queen Anne ſent a meſſage to the Houſe of Commons, ſignifying her purpoſe to apply that branch of the revenue, which was raiſed out of the firſt fruits and tenths, paid by the clergy, to the increaſe of all ſmall benefices in the nation. This branch was an impoſition, begun by the Popes, in the times of the Holy wars, and raiſed as a fund to ſupport thoſe expeditions. But when taxes are once raiſed, by ſuch an arbitrary power as the Popes then aſſumed, and after there has been a ſubmiſſion, and payments have been ſettled into a cuſtom, they are generally continued, even after the pretence, upon which they were at firſt raiſed, ſubſiſts no more. So this became a ſtanding branch of the papal revenue, till Henry the Eighth ſeemed reſolved to take it away. It was firſt aboliſhed for a year, probably to draw in the clergy to conſent the more willingly to a change that delivered them from ſuch heavy impoſitions. But, in the ſucceeding ſeſſion of Parliament, this revenue was again ſettled as part of the income of the crown for ever. The whole amounted to between 16 and 17000 pounds a year. This was not brought into the Treaſury, like the other branches of the

revenue, but the Biſhops, who had been the Pope's collectors, were now the King's; ſo perſons in favour obtained aſſignations upon it, for life, or for a term of years. In Charles the Second's time, it went chiefly among his women and his natural children. 'When I wrote the Hiſtory of the Reformation, ſays the Biſhop, I conſidered this matter ſo particularly, that I ſaw there was a proper fund for providing better ſubſiſtence to the poor clergy; we having among us ſome hundreds of cures that have not, of certain proviſion, twenty pounds a year, and ſome thouſands that have not fifty. I had poſſeſſed the late Queen Mary with this, ſo that ſhe was fully reſolved, if ever ſhe had lived to ſee peace and ſettlement, to have cleared this branch of the revenue of all the aſſignations that were upon it, and to have applied it to the augmentation of ſmall benefices. I laid the matter before the late King William, when there was a proſpect of peace, as a proper expreſſion of his thankfulneſs to Almighty God, and of his care of the church.—He entertained this ſo well, that he ordered me to ſpeak to the Miniſters about it. They all approved it; the Lord Somers did it in a moſt particular manner. But the Earl of Sunderland obtained an aſſignation upon two dioceſes, for 2000 l. a year, for two lives; ſo nothing was to be hoped for after that. I laid this matter very fully before the preſent Queen [Queen Anne] in the King's time, and had ſpoken often of it to the Lord Godolphin.—Upon the Queen's meſſage, a bill was brought in and paſſed, enabling her to alienate this branch of the revenue, and to create a corporation, by charter, for applying it to the uſe for which ſhe now gave it. They added to this a repeal of the ſtatute of Mortmain, ſo far as that it might be free to all men, either by deed, or by their laſt wills, to give what they thought fit towards the augmenting of benefices. Thus are the clergy, in a great meaſure, indebted to Biſhop Burnet for the advantage they derive from this eſtabliſhment of the firſt fruits and tenths.

But, while this learned and eminent Prelate was labouring for the good of the public, he was taken ill of a violent cold, which turned to a pleuritic fever. He was attended in it by his friend and relation Dr. Cheyne, who, finding the diſtemper to increaſe to an immoderate height, called in Sir Hans Sloane and Dr. Mead to his aſſiſtance. He bore the notice of his danger with great calmneſs and reſignattion; and, as he preſerved his ſenſes to the laſt, he employed the ſhort remainder of his life in continual acts of devotion, and giving the beſt advice to his family, of whom he took leave, with the utmoſt tenderneſs, and firmeſt conſtancy of mind, reſigning his ſoul into the hands of his Almighty Father, on the 17th of March,

March, 1715, in the ſeventy-ſecond year of his age, and was interred in the pariſh church of St. James Clerkenwell, in London.

He employed his time, with regard to his domeſtic life, in one regular and uniform manner. He was a very early riſer, ſeldom in bed after five or ſix o'clock in the morning. Private meditation took up the firſt two hours, and the laſt half hour of the day. His firſt and laſt appearance to his family was at the morning and evening prayers, which he always read himſelf, though his Chaplains were preſent. He took the opportunity of the tea-table to inſtruct his chidren in religion, and in giving them his own comment on ſome portion of Scripture. He ſeldom ſpent leſs than ſix, often eight hours a day in his ſtudy. He kept an open table, at which there was plenty without luxury; his equipage was decent and plain; and all his expences were generous, but not profuſe. He was a moſt affectionate huſband; and his love to his children expreſſed itſelf, not ſo much in hoarding up wealth for them, as in giving them the beſt education. After his ſons had perfected themſelves in the learned languages, under private tutors, he ſent them to the Univerſity, and afterwards abroad, to finiſh their ſtudies at Leyden. In his friendſhips he was warm, open-hearted, and conſtant; and, though his ſtation and principles raiſed him many enemies, he always endeavoured by the kindeſt treatment and good offices, to repay all their injuries, and overcome them by returning good for evil. He was a kind and bountiful maſter to his ſervants, and obliging to all in employment under him. His charities were a principal article of his expences. He gave an hundred pounds at a time for the augmenting of ſmall livings; he beſtowed conſtant penſions on poor clergymen and their widows; on ſtudents, for their education at the Univerſities; and on induſtrious but unfortunate families: He contributed frequent ſums towards the repairs or building of churches or parſonage-houſes; to all public collections, to the ſupport of charity-ſchools (one of which for fifty children, at Saliſbury, was wholly maintained by him) and to the putting out apprentices to trades. Nor were his alms confined to one nation, ſect, or party; but want and merit in the object were the only meaſures of his liberality. He looked upon himſelf, with regard to his Epiſcopal revenue, as a mere truſtee for the church, bound to expend the whole in a decent maintenance of his ſtation, and in acts of hoſpitality and charity; and he had ſo faithfully balanced this account, that, at his death, no more of the income of his biſhopric remained to his family, than was barely ſufficient to pay his debts.

NO 5 58

MEMENTO MORI.

The Effigies of His late Royal Highness Frederick Prince of Wales.
Obit. 20 March 1750. Aged 45.
Memento Mori

NO 5 58